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WEEKLY REVIEW.

—The *World*, has heard that a Hindoo executed for murder at Tannah lately, just before being swung off, whispered to the executioner, "In one minute what a lot I shall know." Now there could not be anything more out of character than such words in the mouth of a Hindoo. The Hindoos do not believe that Hinduism follows death. They have not attained to the conception of conscious spiritual existence apart from a body. They believe in transmigration; the soul passes from one body to another, and in the transit parts with all its knowledge and enters the new envelope a *tabula resa*, without ideas of any kind.

—The latest development of Ritualistic zeal is the Society of the Holy Cross. The *Evangelical Christendom* says that the formation of this Society marks a new era and indicates an onward step in the movement towards the church of Rome:

"It is perhaps not so much a proof of actual progress as of the determination of the Anglo-Catholics to achieve such progress, come what may, The Public Worship Regulation Act, doubtless, gave an impulse to their fears. That Act evinced a determination in the Legislature to put a drag upon their chariot-wheels—an impediment in the way of their rapid and unchecked development. The appeals in the more important prosecutions under the Act now stand over till November for the judgment of the highest Court. That judgment, clearly and distinctly given, will decide authoritatively and once for all the more important issues between the two great parties in the Church. It will thenceforth be impossible for systematic breakers of the law to transgress it openly and audaciously with the impunity they have hitherto enjoyed. This consciousness is probably at the root of the most recent movement in the Romanizing camp. The chiefs of the party know and feel that a crisis is approaching, and they are preparing for it in the best manner that they can. The new society is of the most pretentious and comprehensive kind. It comprises the highest names amongst the clerical leaders of the party, and seems designed to absorb and, as it were, supersede all lesser organizations, exercising within itself almost all the functions of a Church. It takes, or is to take, under its supervision literature, missions, doctrinal theology, guilds, and retreats. Effectively to carry out all it contemplates, funds on an enormous scale must be forthcoming. It is noteworthy that the movement is entirely clerical, and that whilst the laity must provide the means, the clergy are to fill all the offices, and to control and regulate all the work of the society. We shall await with interest the further development of this aggressive and ambitious scheme. Time alone can show whether it is likely to realize the lofty aims of its promoters. Meanwhile let Protestants and Evangelicals everywhere be more than ever active to counteract the bold and openly avowed designs for the subversion of their faith which in this society find an apt and most emphatic illustration."

—There is in Rome a Society organized for the purpose of reviving the right formerly possessed by the people and clergy of Rome of electing the Bishop of that city—in other words the Pope. It was the Pope Alexander III. who revoked that right; but it is an anomalous thing that after having been elected by the people and clergy, the Pope should claim the power to take away from them the right to elect. The present Pope has violently denounced this movement, but his denunciations do not appear to have arrested it. Says *Evangelical Christendom*.

"The tenets of the society are also of the 'primitive' order. Its membership is open to all who profess themselves believers in Christ, who avowedly seek to live in accordance with the whole law of Christ, to speak and act always in harmony with His life and precept, and never to accept their rule of conduct from the Vatican; 'which is quite opposed to Christ.'"

—In our Epitome will be found a notice of the commencement of Messrs. Moody and Sankey's work at Chicago last month. There seems to be no reflux in the mighty tide of their usefulness.

—Mr. Tilden has been elected President of the United States for the quadrennium beginning March 4th next. He was the democratic candidate. The Southerners (we mean the Whites of the Southern States) have voted for him, and so have the Roman Catholics. All the Americans with whom we have spoken, regret that Mr. Hayes has not been elected.

—Each discharge of the 81-ton gun costs about £30 etc. Quere, how many men ought it to kill each time to justify this expenditure? Nearly a ton weight of metal is employed for each discharge.

—There have been special services every night this week, at the Framji Cowasji Hall, conducted by the Rev. Dr. Thoburn. The Hall has been full night after night, and the word preached has been in demonstration of the Spirit and of power. Christ has been set forth as able and willing to save unto the uttermost, without delay, all that believe. With perspecuity and directness, with great power of eloquence, with apt and impressive illustrations, with earnestness and pathos and a singular felicity of diction, the preacher sought to commend the love of God to his hearers, and not in vain. At every meeting a number came out as seekers of salvation, and many are now rejoicing in a newly-found Saviour Some sacred songs were very effectively rendered by three or four male voices, and at other times the congregation joined in singing Sankey's and other hymns. There have been daily morning meetings at Falkland Road Hall and at Dean Lane Hall; and much blessing has been experienced at these.

—The South India Conference of the Meth. Episc. Church was organized on Thursday the 9th inst. The opening services were very impressive, and the presence of the Holy Spirit was manifest. Bishop Andrews presided. The Conference is still in session.

—We have much pleasure in mentioning the arrival of the Rev. Messrs. Janney, Gilruth and Row from America, to join the S. I. Conference of the Meth. Episc. Church.

—We have also much pleasure in announcing the arrival of the Rev. Buchanan Blake to join the Mission of the Free Church of Scotland in Western India.

"If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift." These are the words of him who is the same yesterday, to-day and for ever. He has also taught us to pray, Forgive us as we forgive. We may conceive that if the Spirit of God were to come with power upon a Christian assembly, we should see one and another suddenly start up and rush out and make haste to find some long-forgotten creditor, or some one whom they may have spoken against or otherwise injured, or to find some one whose friendly advances they have hitherto scorned, or visit some poor brother hitherto neglected. We may conceive that a right understanding of the teaching of Christ would break up for the time many a praying company. They would suddenly discover that God does not want their fine words of praise and homage and prayer; that they are as offensive to him as the curses of Shimei were to David; for they are mocking him by the substitution of fervent prayers for obedience. The Spirit by whom our prayers acceptance find is the Spirit of love, and he glorifies Christ by insisting upon conformity to the requirements of Christ. If we do not unto others as we would have them to do us, are not even attempting it or proposing to aim at it, what vanity to suppose that our praying will be pleasing to God. We once knew a church-member in good standing, one who had been so for many years; who was suddenly taken with an idea that he had forgotten to pay some bill due ever so many years before, and could find no peace till he could get the matter settled. Multitudes of respectable Christians will be taken terribly a-back when, reaching the gates of the New Jerusalem, they shall hear a gentle voice saying, How about that little bill at So and So's? They will want to get back to earth; but it will be too late then to settle accounts. This is only one way of coming short of the golden rule, but there are many other ways. We are to love our neighbour as ourself. We value highly the sense of Christ's love; but it is just as necessary for our brother to apprehend it as it is for us; the golden rule requires that we should study to make him acquainted with it. We are to come to his help by prayer and testimony. Will the Lord hold us guiltless if we are not studying so to interpret his love to our brother as to fill our brother with joy and peace in believing. One of the tokens of an approaching revival, is this lively sense of obligation to turn Christ's words into unmistakeable acts. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke." Christ's yoke is easy; but how many are bowing down beneath a heavy yoke, because they know not the liberty of the children of God? Will you not tell them of the rest that Christ gives to those who fully submit to him? Show them that what they are so impotently endeavouring to do, Christ himself will accomplish through their agency, and the sense of his ample ability and readiness will take clean away the painful sense of obligation. The love of stimulants is a terrible burden to some, embittering their lives and blighting their families. Tell them that Christ is an all-sufficient Deliverer, and will, *at once*, if they only have faith, take away even the craving for stimulants. The love of the world, the fear of man, ambition, these are grievous burdens, and it is yours through Christ-strengthening you, to relieve the oppressed. What are you doing in this way? Let your own example be a demonstration that Christ delivers from these; let your words draw the attention of men to this deliverance. Then shall your prayers come up with acceptance before God, and be gloriously answered.

—He who can find no time to consult the Bible will find one day that he has time to be sick; he who has no time to pray must have time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail.—Hannah More.

—He who prays as he ought, will endeavour to live as he prays.—Owen.

The Bombay Guardian.

SATURDAY, NOVEMBER 11, 1876.

THOUGHTS ON THE GOSPEL OF JOHN.
V.

"*In the beginning was the Word.*" I. 1.

The word is the medium of communication between one mind and another. By means of it the mind externizes itself, makes itself comprehensible to others. The word must be adapted to the mind; suited to receive and convey its will, desires, thoughts, purposes, likings and dislikings. It must also be adapted to the mind that is addressed; it must be a language understood. These two things are essential. There are very few *acts* that are not dependent upon words for their explanation; perhaps there are none the full scope of which can be certainly apprehended without words. Even our thinking is not carried on to much purpose, unless it be in words. The opening of the Gospel of John directs our attention at once to the beginning of Genesis. We there find that every distinctive act of creation is preceded by the word, declarative of the purpose of God. The inspired writer does not say, 'God created the light;' but God said, 'Let there be light;' and there was light. Words were used expressive of God's will; words of some particular language; words intended for some ear, for some intelligence. We are told that God made the firmament, and this would seem to be all the information we needed; but this statement is ushered in by another, declaratory of God's purpose to make the firmament. God said, Let there be a firmament. There was then, 1st, the purpose to create, in the divine mind, 2nd, the declaration of this purpose, 3rd, the execution of it. And so, all the way through this account of the creation. When in the progress of the narrative, the point of time in reached in which man is to be created, there is a remarkable variation in the language: 'Let us make man in our image, after our likeness.' This language conveys the idea of plurality in the Godhead. The image is one. The act of creation is one. But there is, in some sense or other, a distinction in the Godhead by virtue of which such an expression as 'Let us make' is not unmeaning. The point which we are specially eliciting is this, that there is an expression of the divine will in language, before there is in act. The divine Word precedes the divine act. The explanation of this peculiarity was not given under the old dispensation. The unity of the Godhead is asserted in the strongest manner. But from time to time, an angel conveys the mind of God to his earthly servants, and that angel is heard using the very language of deity. When Abraham stretched forth his hand to immolate his son in obedience to the command of God, the angel of the Lord interposes saying: "Lay not thine hand upon the lad; now I know that thou fearest God, seeing thou hast not withheld thine only son from me." And this angel who speaks as God, gives Abraham the promises. Finally, in Isaiah, we are told distinctly of the coming incarnation: "Unto us a child is born, a son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." We hear the prophets constantly saying, "The word of the Lord came unto me, saying." The Greek (septuagent) has *logos* for word. Thus we are not unprepared for the statement which introduces John's Gospel. Nothing less than this would have harmonized all the utterances of the Old Testament. It obviates far more difficulties than it introduces, if indeed it introduces any. The will of God finds expression in the Word, before it finds expression in creation; the Word is before all. In the beginning was the Word, and the Word was with God; hence the expression, 'Let us make man in our image;' and the Word was God; for God said, Let there be light and there was light. The same was in the beginning with God. All things were made by Him; and without him was not anything made that was made. And the Word was made flesh.

"*In Him was life.*"

That which Adam lost in Paradise by sinning. "In the day thou eatest thereof, thou shalt surely die." He had life while he abode in the word of God; turning aside from it to his own will, he forfeited life. But the word of life was presently given; the promise of the great Life-giver. It is in this character that Christ is prominently set forth in this Gospel. In him, as the branch in the vine, we have life; apart from him, there is no life. For life is union with God. As the heavens are high above the earth, so high are God's thoughts above our thoughts; there is no greater disparity than between sinful man and God. How can there be harmony? how can there be union? In the Word is life. In Christ there is reconciliation, in Christ reunion with deity. In thy favour is life. God's gracious will comes to us in Christ, and reigns in us. We have life when God worketh in us to will and to do according to his good pleasure. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; for the life was manifested, and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us." Thus the life is not only manifested in Christ but also in the people of Christ. They are united to God, and the power, wisdom and grace, all the fulness indeed of God, are with them.

"*The Life was the light of men.*"

The union of divinity and humanity in Christ, brought life into the world, and the suffering of Christ made that life communicable. The light that lightens us to God and Heaven, is radiated from the Life. Light is not merely instruction; it is the revelation of God to the soul. There is a tractive power in it; "no man can come to me except the Father who hath sent me draw him."

"*He was not that Light, but was sent to bear witness of that Light.*"

John was from God, and was full of the Holy Ghost, and was greater than all preceding prophets, and was a true and glorious witness to Christ; but he could only give what he had himself received. In Christ was the underived light, for in him was all the fulness of the Godhead. We have only to read carefully the Gospel of John to know what he means by the expression Life and Light. Paul brings out the supreme idea very grandly in 2 Cor. IV. 4—6 "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

FAMINE AND THE GOSPEL.

The *Indu-Prakash* has taken notice of the letter by the Rev. Narayan Sheshadri which appeared in our columns a fortnight ago. Mr. N. S. called attention to the great distress existing in the Indapoor Collectorate and invited contributions in behalf of the suffering, for whom he proposed to find employment by constructing school-houses, and an orphanage and by digging tanks. To all this the *Indu-Prakash* makes no objection. But it is much displeased with the statement frankly made by Mr. N. S. that he would direct the attention of these operatives to the Bread that came down from heaven to give life unto the world. The *Indu-Prakash* has its own way of looking at this. It says that Mr. Sheshadri is taking advantage of the distress of the ryots to promote his own selfish ends. It calls attention to the letters of Mr. Wordsworth recently published, as showing that;

"Whatever over-enthusiastic and interested Christian missionaries might say, impartial and calm reasoners amongst the professors of that religion have serious doubts as regards the claims of that faith to be considered one by far the best calculated to secure the spiritual salvation of the natives of India. The alleged superior claims of Christianity upon the natives of India are not of such a character as to command implicit and ready faith in their reasonableness and soundness."

The advocates of Christianity, says our contemporary, assert dogmatically that Christianity and civilization go together.

"It is an outrage upon common sense and judgment of our readers to try to refute this silly argument. The old Aryans of India did never profess christianity and yet civilization and humanity had taken a deeper root among them than they have taken among those nations, which now make a parade of their so called civilization and humanity, and that too several thousand years before the birth of Christ. The ancient nations of Egypt, Greece and Rome too may be cited as instances proving the fallacy of the position taken up by the advocates of christianity."

Will our contemporary bear with us while we make a few remarks in reply to his comments. He is well aware that Mr. N. Sheshadri is a missionary of the Gospel, who has consecrated himself to the work of making known to all whom he can reach, the tidings of salvation. He believes that all men stand in need of salvation, and that God, who is rich in mercy, has provided salvation for all and offers it to all. He believes that every countryman of his has a right to know what God is thus offering, and that he himself has a right to proclaim it. This is the great business of his life, and for many years he has been doing what he could to make the people of Indapoor acquainted with the grace of God in Christ Jesus. Now whether the suffering people should find employment on works instituted by himself, or on works instituted by others, he is still bound, if he has the opportunity, to tell them the story of God's love. If the men were not employed by him, but by some one else, nobody would find fault with him for preaching to them. The mere fact that he gives them the means of earning their bread, does not deprive him of the privilege of telling them about Christ. If he were to hold out any temporal inducement to hear him, if, for instance, the condition of receiving help were that men should become Christians, or if, in any other way, their liberty were to be interfered with, we can well understand that the thing would seem to our contemporary objectionable. But there is to be no such inducement, no interference whatever with their liberty, no preference shown to any who receive the word of God, in the distribution of alms.

But our contemporary does not object simply on the ground that Christianity is different from Hinduism. He challenges its truth. He avails himself of the testimony of Mr. Wordsworth and of other skeptics, to show that Christianity may not claim to be the religion best calculated to secure the spiritual salvation of the Natives of India. From the connection in which this argument stands, it would appear that if Christianity could be proved to be what its advocates assert it to be, the religion best suited to secure the salvation of men, the critic would then concede that it is right for Mr. N. Sheshadri to preach the Gospel to those to whom he gives employment. Well, to Mr. N. S. *it is* a religion just of that character. Mr. Sheshadri does not participate the doubts referred to; he is persuaded that they are utterly baseless. Is it not too much to ask that he should be determined in his conduct by views, the very opposite of his own? If it is right to make known a divinely-appointed way of salvation, and if Mr. Sheshadri thoroughly believes the Gospel to be such, then no one can blame him for preaching it to those who are suffering in the famine.

Why accuse Mr. Sheshadri of having *selfish* ends in what he does? Is he going to derive any personal benefit from the conversion of those who may receive employment through him? Selfishness would lead him to trouble himself no whit about the matter, and leave Hindoos to take care of Hindoos.

We are, we confess, a little startled by the supercilious way in which our contemporary speaks of the civilization of Christendom. He looks quite contemptuously at the civilization which Englishmen are bringing to these shores, thinking very lightly of it in comparison with the civilization and humanity which the old Aryans

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of India possessed several thousand years before Christ. Surely our contemporary has got hold of some treasures of antique love that the rest of the world know little about. If he would only divulge these treasures, it would have the effect of taking away a good deal of the pride and self-sufficiency of the 19th century. After all, what will it profit our brother that 5,000 years before the English came to India there was such a glorious millenium in India? A living ass is better than a dead lion; little as he may like to think it, the editor of the *Indu-Prakash* is bound by a closer affinity to the men of the 19th century than to those who lived 3,000 B. C.

NOTICES.

THE Meeting of the Y. M. C. A. will hereafter commence at 8 P. M. instead of 8½ o'clock, on Fridy of each week.

Bishop Andrews of the M. E. Church of America will (D.V.) preach to-morrow at 6 p.m., in the Framji Cowasjee Hall. There will be evangelistic services on Monday, Tuesday and Wednesday next, at 7½ p.m., in the Falkland Road Hall and in Dean Lane Hall, Fort.

Epitome of News.

SATURDAY, NOVEMBER 4.

—*Bombay Gazette*; London: "The coming Durbar at Delhi meets with some opposition here. In fact, I believe it receives no very cordial approval even in the India Office. Why, it is asked, and some of the Radical papers have spoken very plainly on this point, should the Government put India to a cost of half a million for a *spectacle*, at a time when her Exchequer is so low that she has had to suspend expenditure on public works? It is also pointed out that trade in India is very bad, and that the Native Princes, already suffering for the expenditure entailed upon them by the Prince of Wales's visit, will now incur another great burden of debt for transference to the shoulders of their unhappy subjects. Politically too, what good is to be gained by summoning *the Princes together in order that they* may have it dinned into their ears that they are a subject race, to say nothing, too, of raising those endless questions of precedence which are so dear to the heart of every man who holds a title? News already to hand of the Nizam's refusal or inability to go to Delhi suggests one class of danger that such a gathering may provoke. If the proclamation of the Queen's title deserved any farfaronade at all, it should have been made before the Prince of Wales left India. With reasonable tact and management the Government ought to have secured that end."

—Messrs. Slade and Simmons, the American professors of spiritualism, appeared at Bow-street Police Court, on Tuesday (Oct. 10), for the second time, in answer to the charge of Professor Lankester of conspiring to obtain money by fraud. The greater part of the day was occupied by the cross-examination of Mr. Lankester. This was followed by an exhibition by Mr. Maskelyne of the way in which a conjuror can write upon a slate under a table, and how he makes invisible writing appear. This part of the case excited much amusement, especially as the defendants produced the table used at their seances. The magistrate declared that it was a most peculiar table, and Mr. Maskelyne said it was made expressly for conjuring purposes. The table was impounded as evidence in the case. Mr. Donkin, assistant physician at Westminster Hospital, who accompanied Professor Lankester at one of his interviews with Slade, was the next witness called. After some portion of his evidence had been heard, the case was adjourned till the 20th October.

—*Deccan Herald*: "We regret to hear from Lanowlee that two lads, named Tucker and Wilkinson, the former aged sixteen and the latter aged ten years, were out with a gun on Tuesday last. We are informed that as they came near home the elder (Tucker) said, "I will take the caps off now as we shall not need them." The little fellow, however, called out, "don't take them off yet" and put his hand suddenly on the gun, making it go off at once. The shot went through the mud wall of a hut and there was a cry of alarm. It was found that the shot had entered the right side of a woman who was sitting inside." The woman died soon after.

—From Lord Derby's Despatch to Sir H. Elliot, upon the Bulgarian atrocities: "Although some of the stories which have been published have proved to be unfounded, there can be no doubt that the conduct of the Vali of Adrianople, in ordering the general arming of the Massulmans, led to the assemblage of bands of murderers and robbers, who, under the pretext of suppressing insurrection, were guilty of crimes which Mr. Baring justly describes as the most henious that have stained the history of the present century.

"Moreover, it is conclusively shown that not only was the most culpable apathy displayed by the great mojority of the Provincial authorities in allowing or conniving at such excesses, but that little or nothing effectual has been done in the way of reparation. While 1956 Bulgarians were arrested for complicity in an insurrectionary movement which was at no time of a dangerous character only a score or so of the murderers of unarmed men women and children have been punished."

—The latest thing in Spiritualism is a "diploma" issued by the "Spirit Legion" to a chosen medium, conferring upon him the right to "serve as a link of union between the material world and the immaterial world, and to transmit to the profane manifestations from the Spirit World." In St. Petersburg there are several mediums possessing these valuable diplomas. The *Lancet* suggests the difficulty that though the spirits guarantee the mediums, there is nobody to guarantee the spirits.

MONDAY, NOVEMBER 6.

—Christians constitute two-fifths of the population of Constantinople. They number 121,000; Mahomedans, 183,000. In the European Provinces of Turkey the Christians are 4.513.000 and the Mahomedans, 3.460.000.

—*Evangelical Christendom*: "We regret to record the decease of the Rev. Robert Halley, D.D., one of the oldest and most respected Congregational ministers in the country. The Doctor was born on the 13th of August, 1796, and thus at his death had just completed his eightieth year. His native place was Blackheath. He was educated for the ministry at Homerton Academy, and was ordained pastor of the Independent church at St. Neot's in 1822. In 1826 he became resident classical tutor in Highbury College. Here he remained for thirteen years, at the end of which period he was invited to succeed the late Dr. M'All in the pulpit of the Independent church, Moseley Street, Manchester. He accepted the invitation; and accordingly, in 1839, he went to Manchester, and spent eighteen busy years most happily in that city. He complied with the offer made to him, in 1857, to fill the office of Principal of New College, London, rendered vacant by the death of Dr. John Harris; from this position he retired in October, 1872. Dr. Halley, in his old age, took a hopeful view of the prospects of the Church and the world. In his farewell speech at New College, he said: "I believe we are preaching more fervently than ever Christ crucified—Christ, the Friend of the sinner, the enemy of no man, the kind Friend—none kinder—that gave His life for His friends. I think little of other matters now, little of controversies, little of old divisions. I think now of one great truth—the preaching of the simple Gospel, that Christ was crucified to save sinners. Standing here in my old age, I am happy to express my assent and consent to that one doctrine. I refer to no other; and to that I say, Amen and Amen!" Dr. Halley preached his last sermon on June 25, at Arundel, where his son is minister of the Congregational church. He had been conscious for some time of "the beginning of the end," and his familiar petition at family prayer was, "Be with us in that last struggle and conflict." Before retiring to rest the night before his death, he began a prayer with the words, "I thank Thee, O God, that Thou hast been with me to *the very last*." Within a few hours of that time, without disease or pain, the venerable servant of God fell asleep."

—Twelve thousand persons have joined the Bible and Prayer Union, and read the same portions of Scripture daily.

—The Hon. G. H. Stuart, in writing to Dr. A. N. Somerville, of Glasgow, with respect to Messrs. Moody and Sankey says:—The arrangements for the future work of the evangelists are upon a large scale, and promise great results during the coming winter. A large building is now being specially erected in Chicago, which will seat 8,000 to 10,000 persons, where they will commence their labours on October 1 and continue until the end of December, and early in January they will open their evangelistic services in Boston, to both of which cities they have been invited by the leading resident ministers and laymen, and invitations are coming to them from all parts of the country.

—*Times of India*; Kurrachee, 4: A party consisting of Captain Wilberforce Clark, Messrs. Derienzi, Fox, and others starts next week to lay out and survey a line of railroad from Sukkur to the Bolan Pass.

The report that the military occupation of Khelat has been resolved on, is said to be incorrect. The *Sindian* contradicts the assertion that Major Sandeman's pacificatory policy has broken down. The Mission whereon Colonel Colley and Major Upperton have been sent does not affect Major Sandeman.

—Madras Paper: "In our issue of the 27th ultimo we stated that Mr. Chethalah Theroovengadathan Chetty, had failed to obtain license to erect a pair of scales in the centre of the street, with the view to finding the weight in money of himself and his three wives. We learn that he intends to-morrow evening to try the experiment in his own compound, and has invited a number of Brahmins to witness the ceremony and to help themselves to as much money as they can from the copper vessel in which the money will be deposited."

TUESDAY, NOVEMBER 7.

—*Bombay Gazette*: "Since the positive order of the Bishop of Bombay was acceded to by the Rev. J. G. Deimler under a protest to discontinue holding services for any of the residents in the Mazagon district, the Separatists from St. Peter's congregation have had their numbers added to considerably. The Church of England's service, in a very simple form and very different from that adopted by the Separatists at the Dockyard Road Hall, at present occupied by the Zenana Mission. The services on Sunday mornings and a prayer meeting on one of the week day evenings are conducted by Dr. Partridge, and Dr. Partridge has since stated that his meetings are undenominational on Sunday evenings by General Gell."

—France is determined to be strong again, and especially to make as secure from danger as possible her charming capital. The twenty new forts around Paris are approaching completion. A new feature in connection with them is that each one is supplied with an electric lamp.

—Sir Wm. and Lady Muir left for Europe yesterday.

—*Times of India*; Sholapore, 6: "It is difficult to realize the distress. Yesterday 25 persons died of starvation and cholera. More than 2 lakhs of people have deserted the villages in this district, particularly in Talookas Karmala, Malshurus, and Sangola. Through the city above 25,000 persons have passed to the Nizam's Dominions. 40,000 cattle have been officially passed over to the Nizam to prevent further export of grain. Thousands wander not knowing where, thinking the Famine to be local."

—Rev. A. Williams of Calcutta in the *Baptist Magazine*: "Except a Romanist or Presbyterian church in a garrison town here and there, all the State-endowed churches and 'priests' all over India are Anglican, while the Government 'servants' are Anglican, Romanist, Baptist, Methodist, Presbyterian, Comtist, Atheist, Hindoo, Moslem—anything and everything. Take an actual and representative case. In a large stations, out of eight European Government servants, four usually spent Sunday in work or hunting, one was an Anglican, one a Romanist, another a Presbyterian, and another a Comtist. Yet a Government 'priest' on £1,000 a-year was stationed there to give them gratuitous religious instruction in a Government church; on the ridiculous notion that all Government servants are members of the Anglican Church; while the hundreds of Hindoo and Mohammedan Government servants' around, needing religious instruction most of all, are left to go to perdition as they choose.

"If it be a State duty to provide religious instruction for its servants, as the defenders of the Indian Establishment affirm, who shall decide the character of that instruction?—the State or the individual? If the former, what becomes of its professed 'religious neutrality' in India, its professed Protestantism at home, with its cardinal principle—the right of private judgment? Besides, if bound to provide for any, it is logically bound to provide for each of its servants, and to compel them all to accept Anglicanism, or whatever be its temporary faith, as did the Portuguese and Dutch in the East. If the individual decide the kind of instruction, then each of its servants—Hindoo, Moslem, Methodist, Papist, Greek, Anglican, &c.—have equal claims to churches, priests, pastors, purohits, temples, mosques, &c., at the public expense. For duty on the one part implies right on the other, and to deny the right of one sect is to deny the right of all; hence, to be just, the State must provide in every station all these things for its actual or possible servants. Anything short of this is injustice to those defrauded of their right; hence, is not Christianity, but its opposite—selfishness, sin."

—*Indian Chr. Herald:* Our Vernacular contemporary, the *Somprokas*, writes: "The youth of this country imagine—"We, Indian Arians, have ever excelled in all things; wherein are we wanting in skill? We are as fit as Englishmen for governing a country." To those who go about spouting all such conceits, we say—first say "We don't want English bolts and bars, we don't want English soap, candles, needles, thread, &c.," and then it will be time enough to say, "We don't want the English system of Government." When we have to depend upon Englishmen for the very commonest articles of every-day necessity, what is the good of boasting?"

—A Young Men's Chr. Association has been formed in Lucknow.

—*Advance:* "A few days ago Mr. J. L. Heywood, Cashier of a bank in Northfield, Minn., was killed by bandits. He was given the alternative to open for them the doors of the vault or be shot. Rather than betray the trust reposed in him, he accepted his fate. Three times the robbers commanded him to open the safe, and three times he refused, though pistols were at his head and a knife actually grazing his throat. Such heroic fidelity deserves extraordinary recognition. The suggestion has been made that a testimonial fund be raised by the banks of the country for the benefit of his family. As the Boston *Advertiser* remarks, "the bank at Northfield alone can afford to provide handsomely for the wants of the Cashier's family, since his heroic action saved all the money contained in the vaults; but the example set in this instance has its value for all banks throughout the country, and it should be rewarded." This suggestion is a most appropriate one. We have occasion often enough to censure and lament instances of base betrayals of sacred trusts; it is not so often that we have an opportunity to honor the beautiful heroism of absolute faithfulness. Mr. Heywood was Treasurer of Carleton College, and had also in his possession all the college papers and funds."

—A Mr. William Fox writes to the *Times*:—"On my return to England I spent my first Saturday night in the city of Durham, with a population of 14,000 souls. In two hours I counted 100 men in the streets unmistakably intoxicated. On a subsequent occasion, perambulating only a portion of the city at the closing hour—ten to eleven p.m.—I counted 137 in one hour. Compare this with my experience in Maine and Vermont, where, in a population of a million and a-half, and in towns up to 36,000 inhabitants, at all hours of the day and night, I failed in a fortnight to find one man with the signs of drink on him."

Wednesday, November 8.

—*N. Y. Evangelist*: "Messrs. Moody and Sankey began their three months' compaign in Chicago on Sunday morning last, Oct. 1st, promptly at eight o'clock. About seven thousand persons were present in the new Tabernacle at the corner of Monroe and Franklin streets, and Mr. Moody preached from John xi. 39, "Take ye away the stone," with all his accustomed directness and fire. In the afternoon about nine thousand crowded into the Tabernacle, and the overflow filled Farwell Hall and the contiguous streets. In the evening the two halls were able to accommodate only about one-half of the vast throng that sought for admission.

"Mr. Sankey was in excellent voice, and was assisted by a choir of perhaps 800, made up of both sexes, and led by Mr. G. S. Stebbins of Boston. The Rev. Messrs. Goodwin, Cheney, and Kittredge took part in the opening services. Some of the Chicago religious papers publish a good view of the inside of the new Tabernacle. The general arrangement of chairs is very similar to that adopted for the Hippodrome meetings of last Winter.

Coincident with these meetings of Messrs. Moody and Sankey, it is proposed to inaugurate and carry forward, in conjunction with local ministers and laymen, a series of services on a scale never before attempted in the West and Northwest. Among those who will take part in these efforts are Messrs. D. W. Whittle, P. P. Bliss, George C. Needham (known as the Irish Evangelist), Harry Morehouse and Mr. Englis (both of England,) Rev. C. M, Morton of Brooklyn and other workers from the East and Messrs. Farwell, Spafford, Dean, and others well known in the West.

"Surely this is a great and bold movement which our brethren are about to begin, and they should have the prayers and the hearty coöperation of all Christians. Timid—some will say prudent—counsels, would have suggested the necessity of waiting for the close and subsidence of the political contest now in full tide, but why should the greater ever and always wait upon the less? It is high time the bad precedent were reversed. The campaign of Messrs. Moody and Sankey "makes for good government" more directly and powerfully than any other that is now being waged in all this fallen world. Let it be carried right forward!"

—M. R. Butler in the *Christian*: Father Chiniquy writes to me as follows regarding the progress of his work and its success among the Roman Catholics of Canada:—"Here in Canada, by the great mercy of God, the enemy is rapidly losing ground. The corruptions and infamies of the confessional-box are not only understood by many of the French-Canadian women, but they are even loudly denounced. The wafer-god is also understood by many of his former most devout worshippers to be the most contemptible idol. The so-dreaded purgatory is given up by great numbers of people as a ridiculous fable, and Christ Jesus is taking the place of Mary in the hearts of thousands and thousands. I do not know a single day here, since a year, without some remarkable conversions from Popery.

"The work is taking every day larger proportions, and it would soon become the greatest evangelical success of this century if I had the means to multiply the hands which are at work, build schoolhouses, raise humble chapels, &c. But as this is evidently the Lord's work, He will give us the means in his good time. Let us humbly work, pray, and hope; for Christ is our only Light, our only Way, our only Life."

Frequent attempts are made by the Roman Catholic Church to hinder Father Chiniquy in the grand undertaking in which he is engaged for the glory of God; but it would seem that the Divine blessing rests specially upon the work, for every report which reaches England tells of wonderful conversions to Protestantism. Even members of the priesthood are abjuring the errors of Romanism to embrace the religion of the Gospel. It was but a few days ago that I received letters from three of them whom Mr. Chiniquy has recently been made the blessed instrument of bringing to a knowledge of the truth as it is in Jesus.

—Property of the value of five lacs or more was destroyed by a fire in Hyderabad, Deccan, on the 4th inst.

—Noticing the death of Cardinal Antonelli, the *Bombay Gazette* says: "The Cardinal was 14 years younger than Pius IX.: he was a member of an Italian family of the middle class, was born at Sonnino, April 2, 1806. Having been educated in Rome for the Church, he entered into orders, and after holding several posts under the late Pope Gregory XIV., he was, June 11, 1847, raised to the dignity of a cardinal deacon by Pope Pius IX., under the title of St. Agatha. Cardinal Antonelli was Secretary of State to the Pope, President of the Council of Ministers, Prefect of the Sacred Apostolic Palaces, and of the Sacred Congregation of Loretto, and of the Consulta. He was virtually the Prime Minister of the Pope, controlled all formal and official transactions, and influenced all matters relating to the diplomatic intercourse of the Papal court with the world."

Thursday, November 9.

—Lt. Col. J. Macdonald of the Revenue Survey having written two articles in the *Friend of India* criticizing the Survey Department, the Government of India expresses its mind thus: "In making use of the press as a secret engine to criticize a work published by his official superior on a subject immediately connected with his official duties, and to attack in the language of virulent abuse the acts of that superior, besides disparaging his general fitness for the administration of the department, Lieutenant Colonel Macdonald has violated every principle of official duty and loyalty, and has transgressed the express orders of the Government regarding the connection of public officers with the press." "Lieutenant Colonel Macdonald shall be suspended from departmental duty on the receipt of these orders for a period of there months, on the expiration of which he will be placed in the 2nd grade of Deputy Superintendents of Revenue Survey immediately below Lieutenant-Colonel Oakes on a salary of Rs. 1,327-14 per mensem."

—Professor Monier Williams arrived by the Mail.

—*Home News*:—D. Thomas, deputy-coroner for Central Middlesex, has just held an inquiry at University Hospital into the circumstances connected with the death of Rattanji Vasanji Desai, aged twenty-one, a student in the arts and science department of University College, Gower street, who shot himself in the month in his bedroom at Chalcot-crescent, Primrose hills, and died in the hospital from the injuries. Deceased and a Hindoo friend, named Dokti, came to England from Bombay about twelve months ago, for the purpose of studying at University College and the friends resided together at Chalcot-crescent, although occupying separate bedrooms. It was stated that the deceased had fallen into a state of chronic melancholy of late, fearing he would not be able to pass his examination in January next. The jury returned a verdict of "Suicide while in a state of temporary insanity."

—*Overland Mail*, October 20: Mr. Val Prinsep is, it is said, commissioned to proceed to India to paint a great historical picture of the proclamation of the empire at Delhi. The artist is to receive 5,000*l.* for his work and 1,000*l.* for expenses."

—*Advance:* Sitting Bull and his followers have gone north towards the British possessions. The campaign against him was an utter failure. Its cost, aside from the blood shed, has already reached millions of dollars. We learn with regret that some persons in the field have felt bound to ascribe intemperance as one of the principal causes of the failure. The line of march, said one witness, could be traced by the empty champagne-bottles. Others give similar testimony as to ale and whisky.

—The November issue of the *Indian Travellers' Guide*, published at the *Bombay Gazette* Office, price 8 annas, appeared on the 1st inst.

Friday, November 10.

—*Times of India*, Sholapore, 7: "The state of things here fully justified my telegram last night. I arrived here at four yesterday morning, and from sunrise to sunset we see nothing but people passing hopelessly through, driving a few miserable cattle and goats before them; on their heads the men carry the whole of their household goods; while the women march with their children at their breasts, on their shoulders, or their hips. The majority have no idea whither they are going. They think the famine local and hope to reach grass land and vegetation at last. But the plain around is as dry as the Arabian desert, and is covered with dust some three inches in depth, which occasionally drifts in clouds. It is sad to see the poor beasts lick at it, in hopes of a stray blade of grass. The villages are becoming depopulated, one man being left in charge generally with a slight contribution of grain from each. They have no sale for their cattle here; they have no money, and scarcely any ornaments: one might almost say they have no food. Last night I walked round their encampments—if one may give such a name to the dry earth on which most of them lay in the cold night air. Scarcely any had fires, many had no food at all, but some were sitting round a pittance of raw grain, munching it like horses. It was precisely the same in the closely packed Dhurumsala within the high town walls. I have told you that 25,000 persons and 40,000 cattle have already passed through here into the Nizam's territory. But the bulk of the people have no thought of destination, no aim but that of finding a green country. The canal here in fortunately full, and to it man and beast drift as if by instinct, for in the country most of the wells are dried up. So long as their cattle live they will not part from them, but there are dying fast. Close to here yesterday one could count a score of dead cows and bullocks. But unless Government do something in granting the wish of the Cattle Saving Committee, and providing grass land on the Ghauts, the cattle will all be dead in a week. Every effort is being made to get these people on to the Famine Relief Works. Labourers join readily, but the agriculturists drift on, and thus the Government are losing the tax-paying portion of the community. The difficulty with these works lies not with those under the Collector's control, were so long as the people are able to make a pretence of working they are relieved, but with the works directed by the Public Works Department, where none but able-bodied labourers are taken on, and a regular day's work exacted. We understand that strong representations have been made to Government, and that this rule will be relaxed. Another evil connected with the P. W. D. works, is the system of payment at the end of a week. This, as we shall see, drives many fatally away. With the present price of grain the two annas, one-and-a-half annas, one anna a piece to man, woman, and child, respectively, is miserably insufficient and must be raised. It is anticipated that two and a half lakhs of people will shortly have to be supported in this district alone, if, what with flight, and deaths in the journey, so many are left to support."

—The laying of the Eastern Telegraph Company's duplicate cable between Suez and Aden was successfully completed yesterday. The Telegraph Construction Company's s.s. Seine is expected to arrive at Bombay about the 20th inst. to lay the heavy shore end, and about 100 miles of the intermediate type of the duplicate cable to be laid between Bombay and Aden. The ships with the main portion of the cable are expected to arrive in about two months.

—*Bombay Gazette;* Bellary, 9: "There have been serious riots at Kurnool. The starving inhabitants rose and looted the grain bazaars and attacked the police when the latter turned out to protect the grain merchants. The Magistrate is dangerously injured; the inspector, forty constables and several villagers are wounded. A wing of the 21st Native infantry under the command of Colonel Douglas and a strong police force have been despatched hence to-day to quell the disturbance."

—Death last week, 351.

Miscellany.

—Rev. Dr. Van Lennep on Turkish Barbarity, in the *N. Y. Evangelist*:

Ever since the Crimean war there has been a strong desire on the part of the most influential Turks all over the country, to get rid of the Christian portion of the population, and have *none but Turks in Turkey*. With this object in view, more than 100,000 Circassian families were assisted to come into the country. They have become the Sultan's pensioners, and have been settled upon the best lands of the Christians, which were taken from them by force or by fraud. To this day, despite all the efforts of the European governments, the Christians of Turkey occupy essentially the same position as did the negroes in the South before their emancipation. Their testimony is not accepted before the law against a Turk. And every opportunity is watched to put them to the sword and take the prey of their goods, without alarming the Christians of Europe.

In 1843 the notorious Koordish chief, Bedr Khan Bey, was encouraged by the Turkish authorities to proclaim a religious war, that is a war of extermination, against the Nestorian Christians of the mountains. They scarcely attempted to defend themselves; and 10,000 helpless men, women, and children were massacred under the most horrible circumstances of cruelty. No punishment was ever inflicted upon the guilty, but some compassionate Christians bought a few female captives.

In 1860 occurred one of the frequent wars between the Christians and the Druses of Mount Lebanon. The Turkish Government offered its mediation, and by the most solemn oaths induced the Christians to lay down their arms, and put themselves in the hands of the Turkish soldiery, who coolly murdered them, or handed them over to their foes to be butchered. 11,000 Christians died, and 100,000 were reduced to beggary.

We need not recount the recent massacre of the people of Crete, and the destruction of the olive trees, the main staple of that island. What can be expected of a people whose preachers every Friday, and from the pulpit of every mosque, perform the pantomime with the wooden sword, expressive of the forcible propagation of Islam,—"The duty of every believer"?

The attempt to make the Turkish race, as such, answerable for the cruelties of the Turks, is not supported by the facts we possess. Barbarism is the genuine fruit of their religion. The Albanians and Croatians are of a wholly different race; yet those of them who are Muslems are as bloodthirsty as the Turks of the Circassians, while the Christians are brave but gentle. The Koarn encourages the shedding of blood by promising paradise to all who propagate the faith by the sword, especially if they lose their lives for the cause; and the few whose faith has given way before modern infidelity, find it worth their while to share in the spoils of the Giaoor.

Selections.

CLOSE OF PROF. HUXLEY'S LECTURES.

Prof. Huxley delivered his third and last lecture on Friday night, and sailed for England the next day. He had the same large and intelligent audience as at the beginning. Although the argument was necessarily too scientific to be popular, and entered into many details not interesting to the common hearer, yet he was listened to with the closest attention. It certainly speaks much for the intelligence of our people, that such audiences could come together for three nights to listen to purely scientific lectures. At the close he alluded to the kindness which he has received in this country, and took a very graceful, as well as grateful, farewell.

But all these are the mere flourishes at his entrance and departure. The main question for the public, in regard to these lectures, is, Did they prove what he undertook to prove? Prof. Huxley is perhaps the foremost living champion of the doctrine of Evolution, not excepting Mr. Darwin himself. In these lectures he undertook to expound it and to prove it by scientific evidence. Did he make it out? He had made large promises. In his first lecture (which was the only one we had heard when we wrote last week) he laid out his ground. He stated the different hypotheses of the origin of all things to be three, viz.: the eternity of the present order of nature, Creation and Evolution. The first was easily disposed of, and indeed he need not have wasted any words upon it, for it is one to which nobody holds. It was held by some ancient philosophers, but we do not know of any one in the scientific world, or out of it, who holds to such a belief now. The only two theories are Creation and Evolution; and indeed Evolution does not supersede Creation, only that it places it farther back in time, or in eternity, and makes the succeeding changes in the earth and in animal forms to have been wrought out through the slow lapse, not of years or of centuries, but of millions of ages.

The first lecture was preparatory, and left us in a state of expectation. Nor did the second quite satisfy us, for it was occupied only in removing objections. Prof. Huxley acknowledged that Cuvier (who was the highest authority in his day in questions of such a kind) did not believe in Evolution, for that in examining the remains in Egypt, he had found *not the slightest change* from the old types of animal forms to those now existing. The fossils of four thousand years ago were, in bone and shape, exactly the same as the animals of to-day.

But of course the lecturer had to add that the objections of Cuvier were removed by later discoveries, and that if that great master of comparative anatomy had lived till now, he undoubtedly would have been not only a disciple, but the foremost expounder of the doctrine of Evolution. This supposition may neutralize in part the authority of that great name, though some of us (who are not gifted with foresight to know what *might have been* the opinions of a man if he had lived half a century later) do not care to be told what he would have believed, so long as we have his own declared and positive opinion to show us what he *did* believe.

In the second lecture Prof. Huxley corrected one point which he had made in the first. He had seen the criticisms upon his use of Milton: that it was an evasion to characterize a certain theory of the order of creation as "Miltonic" rather than "Mosaic," when he knew that Milton derived his inspiration or his knowledge from the Bible, and only repeated in verse in the Paradise Lost what he had read in prose in the first chapter of Genesis. Prof. Huxley therefore now laid aside this adroit turn, and accepted fully the responsibility which he had seemed to shun before. Re-affirming his former position, he said with emphasis that it made no difference to him "from what source the opinions were derived," or "on what authority" they were held, the scientific objections to the order of creation there detailed were absolute and fatal. This certainly was plain enough to be understood, and the applause which followed in some parts of the house, showed that some at least admired the courage that led this scientific champion to take even Moses by the beard, and to shake his fist in the face of the ancient Lawgiver.

Still with all this display of courage in attack, and in declaring what he was *going* to do, the argument advanced but slowly. The second lecture was occupied wholly in stating facts which *might* be reconciled with Evolution. The third and final lecture, we were told, was to be the decisive one. It was to furnish the *demonstrative* evidence. We waited with some degree of trembling for the night to come, expecting that *demonstration* which would be to some of our long-cherished opinions *annihilation*. We expected to hear a clap of thunder which would lift us off our feet, as the explosion at Hell Gate lifts up the reef at the bottom of the water, and scatters it into fragments.

At last the fatal hour arrived. We entered the Hall, and sat right in front of the lecturer, and watched him while he applied his torch to the mine. We have felt the shock of the explosion and *still live*. We were not killed, nor even stunned, by it; and in fact came down so gently, that as we drew a long breath, we mentally exclaimed "Is that all?"

To speak, not sneeringly but soberly, we must say that "the vigor of the attack did not come up to the sounding phrase of the manifesto." Perhaps we are not sufficiently familiar with comparative anatomy, and with fossil remains, to appreciate the full force of his argument. But to the uninstructed, or unscientific mind, it seemed as if there never was a more slender support for such a huge superstructure of theory. Will our readers believe that the whole of this tremendous lecture, that was literally to annihilate "all creation," was occupied with giving an account of *the bones of the horse*—detailing the points of his anatomy, and showing from fossil remains that there was reason to believe that the horse had once had *toes*, which in the course of ages were united into a hoof, and had undergone certain other anatomical changes? This was his great, his only example of evolution. He did not name a single other instance in the whole animal kingdom. This one poor beast was considered sufficient by a single kick to upset the faiths of thousands of years, and to knock all creation into "smithereens."

And this is science! This is the "utter-most bound" of human knowlege! Here is the Daniel come to judgment to sweep away all our old beliefs, and give us the last attainment of human wisdom. After an hour of this talk about "shin-bones" and "toes," and the "ulna" and the "tibia," the lecturer gravely told us this was absolute demonstration, and that the doctrine of evolution was as firmly established as the Copernican astronomy!

This may be thought to show the care and caution with which men of science advance their conclusions, but in our poor judgment it shows exactly the opposite. Scientific men are apt to sneer at believers in religion for their credulity, but if there be anything in the whole realm of religious belief that shows more weak, or even childish, credulity than this, we have yet to hear it. It is a most lame and impotent conclusion of great pretensions. Towards Pro. Huxley himself we have no feeling but that of kindness, but it does seem to us that he has somewhat wantonly and rudely given a shock to the opinions (the prejudices, if he pleases to call it so) of religious people on very insufficient grounds. Evolution may be true, but certainly he has not proved it. Indeed, if we may judge of others' impressions by our own, he has shown its weakness rather than its strength. On the whole, we think we shall stand awhile longer by our Bibles, and read the first chapter of Genesis with increased veneration. We may indeed need to modify our interpretation on some points. Science may throw light on the teachings of Revelation; it may show us how much more vast are the "days" of Creation than we had supposed; how, instead of periods of twenty-four hours, they swell into immeasurable lapses of time. But all this does not shake one particle their general truth; nor will the authority of the sacred volume be weakened in the least by arguments or sneers, which show only the sublime assurance of scientific pretension.

HOW TO USE THE BIBLE. *

1. Have for constant use a portable Reference Bible.
2. Carry a Bible or Testament with you.
3. Don't be afraid of marking it, or making notes on the margin: promises, exhortations, warnings to Christians, and invitations to the unsaved.
4. Do not be satisfied with simply reading a chapter, but study the meaning of at least one verse every day.
5. Study so as to ascertain the whole truth contained in a single incident or miracle—when and why written, how it applies to yourself, and how to use it for others.
6. Study to know for what and to whom each book of the Bible was written. Study the Acts of the Apostles and the Epistles together, also Leviticus and Hebrews, &c.
7. *Believe* in the Bible as God's revelation to you, and act accordingly.
8. Learn at least one verse of Scripture each day. Verses from memory will be wonderfully useful in your daily life and work.—See Joshua i. 8; Psalm cxix 11.
9. Study *how* to use the Bible so as to "walk with God" and lead others to Christ.
10. Set apart at least 15 minutes each day for studying it; this little will be grand in result, and never be regretted.
11. Read the Book as if it were written for yourself,
12. Always ask God to help you to understand it, and then *expect* that He will.

Have Cruden's Concordance and a Bible text-book at hand; also, in all cases refer to parallel passages and marginal notes, and take time to think.

THE VIGILANCE OF FAITH.

BY REV. W. E. BOARDMAN.

The vigilance of faith is more than the courage of faith, and more the rest of faith. It is steadfastness in the faith, the opposite of an intermittent faith, or of looking sometimes to Jesus and sometimes to self and circumstances. The Apostle Peter had intermittently the courage of faith when he asked our Lord to bid him come to Him on the water, or he would not ventured upon such a thing. But it was not steadfast, or he would not have ceased looking to Jesus. Yet it was faith, though intermittent, for after ceasing to look to Jesus and beginning to sink, he again looked to Him and was rescued. The vigilance of faith would have kept him looking unto Jesus,

* From a little book published by W. Hind Smith, Y. M. C. A., Manchester, price 2s. 6d. per 100.

and walking patiently, that is, steadily or steadfastly on the water.

We can easily understand, therefore, that when this apostle, in his first epistle, fifth chapter, first bids us cast all our care on the Lord, because He careth for us, and then charges us to be vigilant and sober, that is, to be steadily watchful, because our adversary the devil goeth about as a roaring lion seeking whom he may devour, it is by design that he puts the rest of faith before the vigilance of faith, for the vigilance of faith is an after and a greater thing than the rest of faith.

The vigilance which the apostle enjoins upon us is not self-watching, but the vigilance of faith or steadfastness in looking unto Jesus. This is plain from the position in which it stands. First, we are urged to cast all our cares on the Lord, which is the rest of faith, and then to be vigilant and steady because of the adversary, and to resist him steadfast in the faith. That is to say, we are to watch against the devil by steadfastly looking unto Jesus, upon whom we have cast all our cares.

Without the courage of faith one could not enter into the rest of faith, and without the vigilance of faith both the rest and the courage of faith are intermittent. The vigilance of faith is also indispensable to the unbroken victory of faith.

Joshua crossed the Jordan and entered upon the conquest of the promised land in the courage of faith, a courage toned up by such words from the Lord as might well inspire the greatest heroism. Be strong and of a good courage: this was the Lord's charge to His servant over and over again. Every place whereon thou settest thy foot that have I given thee: this was the promise. And, not any man shall be able to stand before thee all the days of thy life: this was the assurance. But although he crossed the Jordan and entered the land and began its conquest in the courage of faith, his course of conquering was again and again interrupted through lack of the vigilance of faith.

When Jerico had been taken, and the question arose, What next? instead of carrying the inquiry in the vigilance of faith to the Lord, the conquest was undertaken in human counsel alone; and then in a courage that could not be called that of faith, but of self-confidence rather, the three thousand men were sent up against Ai, and came back pellmell in sameful defeat: and this brought Joshua and the people into complete unrest for the time; and their rest of faith and course of victory were restored only when they humbled themselves under the mighty hand of God afresh, and the sin of Achan was judged, and they gave themselves up anew to the guidance of God in the vigilance of faith.

Even then, however, Joshua and the people had not fully learned the indispensable necessity for the vigilance of faith, to a life of unbroken rest and progress. It needed the impressive force of repeated failure to teach them the lesson effectually. The Gibeonite device found them again off their watch, not looking to the Lord. The messengers of Gibeon came to them in their old clothes and shoes, and with their old wine bottles, and their protestations that they were from a far country, sent as ambassadors to make a treaty of peace and alliance; and Joshua and the people were deceived. Not that they were not vigilant. They scrutinized the appearances and professions of these men as sharply and thoroughly as they themselves could do it. Their failure was in not bringing them under the scrutiny of the Lord; that is, it was a failure in the vigilance of their faith. And the consequence was an entanglement life long with a people who were thorns in their sides and pricks in their eyes.

To us this brings to light two things very important for those interested in the life of faith. First the cause of many a failure: the lack of the vigilance of faith. And second, the way in which the Lord teaches the vigilance of faith: that is, through failure.

So far as we can see, Joshua would never have come into the vigilance of faith with which he went forward from victory to victory until the forty and one kings had been subdued but for the failures before Ai and with the Gibeonites. Nor would either of these failures have occurred but for lack of the vigilance of faith. Let us not then be disheartened by one or two or even by many failures, but rather let us come with them to Jesus, and let Him search out and show us the cause, and so bring us into the vigilance of faith, without which failure will be sure to continue.

Some of the most terrible failures known in the whole course of the history of the Lord's people have come through utter ignorance of the necessity for the vigilance of faith, in the idea that "a holy carelessness," as it has been called, is warranted and safe. Of course the Bible would be searched in vain for any such warrant; and if the utmost human vigilance, short of the vigilance of faith which looks to the Lord, brings failure like that before Ai, or worse, how much more will such a carelessness as neither tries the spirits or their suggestions, by human scrutiny, or takes them to the Lord in the vigilance of faith, leave mind and heart open to the wiles of the wicked one.

THE WORLD GOD'S WORKSHOP.

In that precious chapter the eighth of Romans, at the twenty-eighth verse, we find the words "we know" once again—"We know that all things work together for good to them that love God." "Work together." Why that makes the world one vast workshop! Not merely a quarry, not merely a threshing-floor, but a workshop. Whose workshop? Our great Master's. How many wheels are there in this factory? All the activities of this moving, busy world. And what do they work for? To bring the saints nearer and nearer to God, that they may be conformed to the image of His Son.

THE WOOL FACTORY.

Now, sometimes when I have been in Yorkshire, I have gone into a great factory, and I have seen a wonderful number of wheels. When I looked around and above I could see wheels, wheels, wheels; and they all seemed to be working in different directions, and acting differently. One up there would be tearing the wool to pieces, another is gathering it up again, whilst another scatters it so that we cannot see where it has gone. You seem to lose it altogether, but by and by another wheel brings it out somewhere, and at last it emergers from the multitude of wheels a perfect woven fabric. They seem to work in all sorts of ways, but they all work to bring out the right thing at last.

And so God has all kinds of wheels on this earth. All the tempers of monarchs, the counsels of statesmen, the will of parties, the powers of trades' unions, the tempers of drunken husbands. or of the worst of wives—all work for God's purposes. I am not speaking now of sorrows in their tribulation or threshing-floor character, but of all the bustling activities of this world, which are working in all kinds of ways, yet are all working to the one end. One man wants his own will in one way, and another in a different direction, yet God makes them altogether to work so as to bring out His workmanship. "We are His workmanship," and He uses the pressing-wheel of ritualism, or, on the other hand, the scattering-wheel of infidelity in His work. You get pressed and bruised between the two, the way seems so narrow. You think that between these His cause must be lost; but stop, stop—wait awhile and you shall see the wool come forth finished. All things are working together for good.

MAN'S WILL ACCOMPLISHING GOD'S PURPOSES.

God will not stop one wheel—not one. He does not stop the blindness of ritualism, nor the ragings of infidelity, nor the misgovernment of nations. He has a use for them all, and it is to work together for good to them that love God.

Let us go back to our dear Master. For thirty-three years He lived in busy Palestine. Did God stop the wheels of the busy Roman empire, the movements of armies, or the noise of battles? Did He stop the cruelties of Herod, when he mingled the blood of Galileans with their sacrifices? Did He stop the machinations of the Pharisees, who wanted their way, or that of the Sadducees who wanted their way; just as ritualism and infidelity do in our day? No, He stopped nothing, but made them all work together for good. The same wheels are at work now as in the days of our blessed Lord. The same wheels, and the same God over the wheels.

God did not stop the wheels for the blessed Saviour, He did not stop the cries of the people, to crucify the Lord, He did not stop the will of Pilate, or the plotting of the Scribes and Pharisees. He stopped not one wheel. I mean by wheels every one doing his own will, and moving in his own way. Ten thousand, thousand wheels are at work, but there is one mighty governing One above all. God does not stop them now, though He will ere long, meanwhile they are working, and working for good.

THE WHEELS GOING OVER THE LORD.

Look back and see the wheels at work. See Pilate the Roman governor, he seeks to please Cæsar. See the priests doing their own will to gratify spite. Listen to the people's shouts of rejection, doing their own will, did they know that God was working by them? See those four soldiers quarrelling over His clothing, they come to the coat, it was without seam, they did not care to rend it, and so they cast lots for it. What were they doing? Fulfilling their own wills. But did they know, these poor heathens, that they were fulfilling God's Word? No; but so we see man's will fulfilling God's will. "They part My garments among them, and cast lots upon My raiment."

By-and-by one of the soldiers wanted to get home to the guard-room, or somewhere, and so he came to Jesus to break His legs, but he saw He was dead already. He was dead, and so he had no occasion to touch Him. Yet he ran his spear into the dead body. Whose will did he do? God's will—God's holy, divine will. Following his own rough rude soldier nature he fulfilled the will of God, and opened up the fountain for our sins and uncleanness.

So God had no occasion to stop any of the wheels of man's will, they all wrought together for His purposes. He who has created you a new creature in Christ Jesus will not want to stop any of the wheels, yet He will not forsake you, He will see that they all work together for good. How often we get under the wheels and feel as if all were wrong—not so. He uses all the wheels—the tearing-wheels and the smoothing-wheels, these are all used in conforming us to the image of His dear Son.

CONFORMING TO HIS IMAGE.

We try to get away from the tearing-wheels, and when the pressing-wheels come, oh, they press us so much. Let us bear in mind—let us *know*, that they work together for good—what good? That we may "be conformed to the image of His Son." It is not merely for good here, as some would say. "Oh, yes, they are all for my good, I lost that situation, but I got a better. That man gave up his business, and I have made money by it." That is not the meaning of God at all. Take care that you do not get worldly. They are working that we may be "conformed to the image of His Son, that He may be the first-born among many brethren;" this is the "*good*" here meant.

The same wheels of the busy world that were to bring about His death are now at work that we may be conformed to His image. In the factory all the wheels are wanted to bring out the perfect article, so all these wheels are wanted to perfect His dear saints.

Remember the vision of Ezekiel: the wheels were as a wheel in the middle of a wheel, but one spirit was in the wheels. So when Israel was taken into captivity by the big monarchs, some to Egypt, some to the land of the Chaldeans by the river Chebar, and some to Babylon, God was over *all* the various wheels working out His purposes. Above the wheels there was a throne, and likeness of a man sitting upon it. What a blessed thought! The throne is above all the wheels. Oh, friends, our Lord Jesus Christ has put us into the workshop, but we need the hand of the worker, and God is the mighty Worker. The Lord hath made all things for Himself.—(*Mr. Henry Dyer in Word and Work.*)

COUNSELS FOR CHRISTIAN YOUNG MEN.

BY A YOUNG MAN.

"*Not slothful in business.*" Plying busy hands cheerfully, as for the Lord, and not for filthy lucre's sake, sweetens life, prevents idleness, and is not the slightest hindrance to communion with God. (See 2 Thess. iii. 8-12.)

Dress plainly. Why take thought for raiment, except *studiously* to avoid "style," and any desire to adorn your vile body. Preach humility by your dress. Crucify your vanity; God dislikes it. (See 1 Tim. ii. 9, 10.)

Rise in time. "Yet a little sleep, a little slumber; so shall thy poverty come upon thee as one that travelleth, and thy want as an armed man" (Prov. xxiv. 34). Poverty of intellect, of health, and of soul.

"*Flee also youthful lusts*" (2 Tim. ii. 22). "If any man defile the temple of God, him will God destroy; for the temple of God is holy, which ye are" (1 Cor. iii. 17; and see vi. 15). "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience" (Eph. v. 5, 6).

"*Why take ye thought, saying, What shall we eat?*" When Christ suffered hunger and thirst, can we keep thinking gluttonous thoughts of our eating, and indulge in debilitating luxuries.

"*Avoid foolish talking and jesting*" (Eph. v. 4). Can we jest with poor lost souls? They will curse our jests in eternity. For every idle word which men speak they shall give an account. "Let your conversation be always seasoned with salt, with grace, that it may minister grace to the hearers."

"*Show piety at home*" (1 Tim. v. 4). No words can express this sufficiently. Christ has *given* them to us. A true test of God being at work is when you

long for the conversion of your parents, and brothers and sisters.

"*Love as brethren; be pitiful; be courteous*" (1 Peter iii. 8). If you lack these things, do not imagine to make up for them by "earnest evangelical effort" or loud professions. And should you say, "These are small matters," read Luke xvi. 10: "He that is faithful in that which is least, is faithful also in much." "Adorn the doctrine of God our Saviour *in all things*."

THE EVERLASTING ARMS.

BY REV. THEODORE L. CUYLER.

ONE of the sweetest passages in the Bible is this one—"Underneath are the everlasting arms." It is not often preached from; perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the Divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness, He remembers that we are but dust.

We often sink very low under the weight of sorrows. Sudden disappointments can carry us, in an hour, from the heights down to the very depths. Props that we leaned upon are stricken away. What God means by it very often, is just to bring us down to "the everlasting arms." We did not feel our need of them before. We were "making flesh our arm," and relying on human comforts or resources. When my little boy dashes off to his play, brimful of glee, he does not stop to think much about his parents; but let him be taken suddenly sick, or an accident befall him, his first thought is to go to his mother. God often lays His hand heavily upon us to remind us that we have got a FATHER. When my neighbour A—— broke in business, and twenty-four hours made him a bankrupt, he came home, saying to himself "Well, my money is gone, but Jesus is left." He did not merely come down to "hardpan," he came to something far more solid—to the everlasting arms. When another friend laid her beautiful boy in his coffin, after the scarlet fever had done its worst, she laid her own sorrowful heart upon the everlasting arms. The dear little sleeper was there already. The Shepherd had His lamb.

There is something about deep sorrow that tends to wake up the *child*-feeling in all of us. A man of giant intellect becomes like a little child, when a great grief smites him or when a grave opens beneath his bedroom or his fireside. I have seen a stout sailor—who laughed at the tempest—come home when he was sick, and let his old mother nurse him as if he were a baby. He was willing to lean on the arms that had never failed him. So a Christian in the time of trouble, is brought to this child-feeling. He wants to lean somewhere, to talk to somebody, to have somebody love him and hold him up. His extremity becomes God's opportunity. Then his humbled broken spirit cries out

> "Oh! Lord, a little helpless child
> Comes to Thee this day for rest;
> Take me, fold me in Thy arms,
> Hold my head upon Thy breast."

One great purpose in all affliction is to bring us down to the everlasting arms. What new strength and peace it gives us to feel them underneath us. We know that far as we may have sunk, we cannot go any farther. Those mighty arms can not only hold us, they can lift us up. They can carry us along. Faith, in its essence, is simply a resting on the everlasting arms. It is trusting them, and not our own weakness. The sublime act of Jesus as our Redeemer was to descend to the lowest depths of human depravity and guilt, and to bring up His redeemed ones from that horrible pit in His loving arms. Faith is just the clinging to those arms, and nothing more.

This first lesson in conversion is to be practised and repeated all through the subsequent Christian life. To endeavour to lift our own souls by our own strength, is as absurd as to attempt to lift our bodies by grasping hold of our own clothes. The lift must come from God. Faith cries out "Oh, my Lord, Thou hast a mighty arm; hold me up"! The response from heaven is, "I have found thee; mine arm shall strengthen thee; on my arm shalt thou trust."

Here lies the very core of the doctrine of "Assurance." It simply means that I can feel, and every Christian believer can feel, perfectly sure that the everlasting arms will never break, and never fail us. I am *not* so sure that in some moment of waywardness, or pride, or self-sufficiency, I may not forsake arms, and trust to my own wretched weakness. Then the curse which God has pronounced on those who depart from Him and "make flesh their arm," is certain to come upon me. I learn from bitter experience what a pitiable object even a Christian can be when he has forsaken the living fountain, and has nothing left but his own broken cistern. God's word is full of precious encouragement to faith; but it contains terrible warnings to presumption and self-confidence. And while presumption is swinging on its spider's web over the perilous precipice, faith calmly says—

> "All my trust on Thee is stayed,
> All my help from Thee I bring"

While unbelief is floundering through the darkness, or sinking in the waves of despair, faith triumphantly sings—

> "Safe in the arms of Jesus,
> Safe on His gentle breast,
> Here by His love o'ershadowed
> Sweetly my soul doth rest."

This is the theology for temptation. Such times are sure to come. They are the testing processes. A late Sunday's equinoctial gale tested every tree in the forest; only the rotten ones came down. When we read or hear how some professed Christian has turned defaulter, or lapsed into drunkenness, or slipped from the communion-table into open disgrace, it simply means that a human arm has broken. The man had forsaken the everlasting arms. David did it once, and fell. Daniel did not do it, and he stood. "The Lord knoweth how to deliver *the godly* out of temptations."

This is a precious theology—this theology of trust—for the sick room. We called in this week so visit one of Christ's suffering flock. We talked for a time about the ordinary consolations for such cases as her's. Presently we said "There is a sweet text that has been running in our mind for days past; it is this, '*Underneath are the everlasting arms,*'" The tears came in a moment. That precious passage went to the right spot. It did good like a medicine. And our suffering friend lay more comfortably on that bed of pain from feeling that underneath her were the everlasting arms. Reader! may they be under thy head in the dying hour!

SPECIAL MEETINGS AT ANNAN, N. B.

You will rejoice to hear that we have had a season of refreshing from the presence of the Lord at this time, and that the past days have brought together hundreds of Christians who are longing for increased spiritual life—ministers and leading workers have come in from many places, and we have not come together in vain. Truly our understandings and hearts alike have shared in the rich measure of blessing given in answer to prayer and the fellowship over the Word. Many are deeply interested to whom Christ has not been precious hitherto, and we believe the blessed Spirit of God, whose presence and power has been so graciously with us, will carry on the good work begun. The minister of the Congregational Church here, Mr. Young, as also Mr. Ronald Mr. Gayley, of the United Presbyterian and Free Churches, are doing important work here for the Master. Their companionship has been very refreshing, and I would ask much earnest prayer for them at this time especially.

I am sorry the time of return comes so soon, for surely the cloud of blessing o'erhangs the place. It is very gratifying to know how the Lord has used our esteemed brethren Dunn and Scroggie in this district. It has been a great joy to me to meet the former, who resides here and whose companionship has been very helpful at this time. There is a very blessed work going on at Dalbeattie, about thirty miles from this. The Lord is being revealed to many—in some cases whole families are passing from death unto life. The earnest and hearty service rendered by the Messrs. Carr, of Carlisle, has been signally owned of the great Lord of harvest. All round this district "we hear of the grace of God and are glad."

There is in the deep yearning after increased spiritual life that that gives promise of great prosperity. Surely they shall be filled who thus "*hunger and thirst.*"

Our closing meetings on Friday were very full of power. The Congregational Church was crowded, and the deep impression attending the preaching of the Word such as caused deep thankfulness.

Hundreds were weeping, the result as we believe of the Holy Spirit's grace among us. Seldom have I seen an assembly so stirred by the power of His truth, and when the final appeal was made to the impressed and unconverted present, the speaker appealed to every child of God, whether young or old, to rise in order by that simple act to attest the faithfulness of Him who keepeth His people and who had kept us until that hour, it was most inspiring to see our quiet Scotch friends rise to testify for their Lord. Grey-headed men and women, strong men and women in the prime of life, young men and maidens, rose by hundreds, and in the midst of a scene where the Lord was indeed "*Present to heal,*" we gave Him praise, for surely "Thine is the kingdom, and the power, and the glory."

Returning for the Lord's Day I shall soon be in the great metropolis, and would ask special remembrance in prayer for Brandon, Suffolk, London, Watlington, and Scarborough, where a whole week, October 2nd to 8th, is given for a conference on the subject of "The Divine Power in the Believer." I hope to be there Thursday, Friday, and Saturday, returning for Notting Hill, October 8th, in the morning, and to commence the campaign among the young men of the West at Marylebone Theatre, and the Young Men's Christian Association 8th to 15th.

HENRY VARLEY.

"HE WILL NOT EVER BE THRESHING IT."

WHEN a child is hurt, the mother is very apt to say to it: "Now, it will soon feel better." And that is what God says when he embosoms all the trouble in the hush of this great promise: "Weeping may endure for a night, but joy cometh in the morning." You may leave your pocket-handkerchief sopping wet with tears on your death pillow, but you will go up absolutely sorrowless. They will wear black; you will wear white. Cypress for them; palms for you. . . . . "Ministers drew pictures of this land, but how tame compared with the reality. They told me on earth that death was sunset. No, no. It is sunrise! Glorious sunrise! I see the light now purpling the hills, and the clouds flame with the coming day." Then the gates of heaven will be opened, and the entranced soul, with the acuteness and power of celestial vision, will look ten thousand of miles down upon the bannered procession—a river of shimmering splendor—and will cry out: "Who are they?" And the angel of God, standing close by, will say: "Don't you know who they are?" "No," says the entranced soul, "I cannot guess who they are." The angel will say: "I will tell you, then, who they are. These are they who came out of great tribulation or threshing, and had their robes washed and made white in the blood of the Lamb."

HITORY HAS NO MORE GRATULATORY SCENE

than the breaking in of the English army upon Lucknow, India. A few weeks before a massacre had occurred at Cawnpore, and two hundred and six women and children had been put into a room. Then five professional butchers went in and slew them. Then the bodies of the slain were taken out and thrown into a well. As the English army came into Cawnpore they went into the room: and oh, what a horrid scene! Sword-strokes on the wall near the floor, showing that the poor things had crouched when they died; and they saw also that the floor was ankle-deep in blood. The soldiers walked on their heels across it, lest their shoes be submerged of the carnage. And on that floor of blood there were flowing locks of hair and fragments of dresses. Out in Lucknow they had heard of the massacre, and the women were waiting for the same awful death—waiting amid anguish untold, waiting in pain and starvation, but waiting heroically—when, one day, Havelock and Outram and Norman and Sir David Baird and Peel, the heroes of the English army—huzza! for them—broke in on that horrid scene; and while yet the guns were sounding, and while cheers were issuing from the starving, dying people on the one side, and from the travel-worn and powder-blackened soldiers on the other—right there, in front of the king's palace, there was such a scene of hand-shaking and embracing and boisterous joy as would utterly confound the pen of the poet and the pencil of the painter. And no wonder, when these emaciated women, who had suffered so heroically for Christ's sake, marched out from their incarceration, one wounded English soldier got up in his fatigue and wounds, and leaned against the wall, and threw his cap up and shouted: "Three cheers, my boys, for the brave women!" Oh, that was an exciting scene, but a gladder and more triumphant scene will it be when you come up into heaven from the conflicts and incarcerations of this world, streaming with the wounds of battle and wan with the hungers: and while the hosts of God are cheering their great hosanna, you will strike hands of congratulation and eternal deliverance in the presence of the throne.—(Talmage.)

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GLASGOW CHRISTIAN CONVENTION.

On Thursday and Friday last a two days' conference for Christians was held in the Crystal Palace, Glasgow. The attendance throughout was large, and an earnest spirit of waiting upon God was manifested during the periods set apart for prayer and praise.

At noon on Thursday Mr. S. Smithson, of Dublin, took the chair, and during the first hour addresses were delivered on the subject of "Holiness" by the chairman, Dr. Black, (Inverness), and Dr. Marshall Lang. The next hour was devoted to the consideration of the subject of "Thanksgiving," when Dr. A. A. Bonar delivered an address. From two till four there was taken up the subject, "United Evangelistic Committees (or such local organisations); their functions and objects; how to promote their efficiency; how to make the various committees throughout the country mutually helpful." The Jubilee Singers rendered some of their sweet songs at intervals, and thus added much to the interest and variety of the proceedings.

The conference was resumed at half-past seven o'clock in the evening, with Major Cole as chairman, and the large Palace filled to overflowing with ladies and gentlemen. After praise and prayer the chairman made a few remarks on God's faithfulness, referring to the promises made to Moses, to Joshua, to David, to Job, and to the twelve disciples. He alluded to the visit of Mr. Somerville to America, and to the kindness he had received there, but he thought it would have been strange had the people of the States not treated him kindly, considering the reception accorded to Messrs. Moody and Sankey when they were in this country.

Mr. Wilkinson, of London, gave an interesting account of his labours amongst the Jews in London. There were, he said, about 20,000 or 30,000 baptized Jews in England, and on the Continent more than 400 converted Jews now preaching the Gospel of Christ as ministers and missionaries.

Dr. Barnardo gave a stirring account of the life of street Arabs in London, and the efforts which are being put forth for their reclamation. After short addresses by Mr. Andrew and Major Cole the proceedings of the first day terminated.

On Friday the first hour was devoted to the consideration of "The In-dwelling of the Holy Spirit;" addresses being delivered by Dr. Horatius Bonar and others. The next two hours were devoted to praise and prayer, and addresses on "The Work and the Hour." Interesting particulars as to the Lord's work in various parts of the world were given by Mr. Stevenson-Dublin, Major Malan, Dr. McEwan, Mr. Ritchie, a missionary from Formosa, and others.

Mr. James Scott referred with satisfaction to the great success that had attended the convention. Making an appeal on behalf of the Green Free Breakfast Fund, he said he had asked the treasurer whether he would not be able to set apart £20 for this fund, and had been told that the expenses in connection with the Kibble meetings were so great that he was afraid this could not be done. Mr. Scott mentioned that he would be delighted were any gentleman present to write out a cheque for £20.

A few minutes afterwards a gentleman handed Mr. Scott an I O U written out on his card for this sum. Mr. A. N. Somerville closed the proceedings by making what he termed "a practical appeal;" his theme being—Unity amongst Christians necessary for success in evangelization.

In the evening an evangelistic meeting was held in the Palace, when Mr. John Morgan delivered an address on "The Atonement. Thus the proceedings of two happy and profitable days were brought to a fitting conclusion, by a clear and simple declaration of "the old, old story, of Jesus and His love."
—(*Word and Work.*)

TELEGRAPHIC NEWS.

London, November 2nd: Sir Charles H. Ellice, K.C.B., will succeed General Sir Richard Airey, G.C.B., as Adjutant General to the Forces.—The Porte has accepted the Russian ultimatum and the armistice has been signed with the concurrence of Servia.

3rd: Prior to the signing of the armistice, the Turks made themselves masters of Deligrad, which place they have occupied.—The period for the duration of the armistice extends to two months; in the meanwhile hostilities have ceased.—The ships of the Arctic Expedition have arrived at Portsmouth. They penetrated as far north as 83·20, or to within 450 miles of the Pole which was the furthest point reached, the distance beyond being packed ice.

4th: The Indian Transport Serapis has sailed for Bombay.—In a speech of the Marquis of Hartington before his constituents at New Radnor, His Lordship questioned the policy of some of the Government measures, but he was not prepared to say that the people of England could disapprove of the general policy of Government in regard to the Eastern Question,

Paris, 4th: The Duc Decazes has made a speech on the policy of France relating to the Eastern Question. He said that France had been as far as the past absolutely neutral, and he desired absolute neutrality in the future; he also earnestly desired peace.

London, 6th: The Ambassadors of the Great Powers at Constantinople are now settling the limit of the line of demarcation.—The telegraphic advices from America report that the American wheat crop is estimated at 16 per cent. below last year.

7th: It has been again proposed to have a General Conference on the Eastern Question.—The *Daily News'* correspondent at the Servian Head Quarters telegraphs that the Servian army is perfectly disorganized.—H. M.'s Troopship Jumna has passed through the Suez Canal, outward bound.—Cardinal Antonelli dead.

Berlin, 7th: In a speech made in the Reichstag Herr von Bulow said that the German policy was one of peace and non-intervention.

Washington, 7th: The democratic candidate, Mr. Tilden, has been elected President of the United States.

London, 8th: The Conference at Constantinople on the Eastern Question has been decided upon. The Marquis of Salisbury will represent England assisted by Sir Henry Elliot. The other European Powers will also send special delegates.

Constantinople, 9th: The Military *Attaches* to the Foreign Embassies here, together with the Turkish Delegates, have gone to Alexinatz to fix a neutral zone.

London, 9th: Mr. Wodehouse Currie, of the Foreign Office, has been appointed Secretary to the Marquis of Salisbury, to accompany the Marquis to Constantinople. (Major) Lee and Captain Hozier have been appointed *Attaches*.—The *Times* states that Sir Garnet Wolseley leaves the War Office and enters Indian Council.

PASSENGERS SAILED.

Per P. and O. Str. *Thibet*, 30th:

For Southampton.—Mr James Cathcart, Mrs Jones and child, Mr and Mrs H R Cooke and four children, and Lieut W J Bird.
For Brindisi.—Mr A A Buchanan
For Venice.—Mr E B Carroll, and Mr G M Macpherson.
For Aden.—Mr Solomon, and Mr H W Clements.
For Suez.—Col J F Richardson.

Per Str. *Batavia*, November 1st:

For Marseilles, Mr Michael de Souza, For Genoa, Col Hunt and one servant, Messrs C F Ameny, and two children, G Madden, G Miles, E M George, C Smith, Thandow yin min, Moung Monme and six others, Baron A Kalkreuth, for Naples, Captain B Wemyss, Revd C H Leigh Lys, Messrs C Chambers, Chambers, Revd H Rice for Aden, Messrs Sorabjee Manockjee, W Scott, Mahdoo Gunoo Vanee, Gopal Bhajutram, and two others Framjee Dorabjee, Magjee Charsee, Girthur Jaitha, Mahom d Abdoolrapaman Abdoola Cojita, Mr Leitner, Mowjee Jaitha and two others Janerchund Manockchund and two others.

PASSENGERS ARRIVED.

Per Str. *Juno*, 27th:

From Trieste.—Mr and Mrs A Beer, Messrs E de Vess, F Bill, F Fibriz, Mr and Mrs Stobich, and Mr A Cuzvin.

Per P. and O. Str. *Surat*, Nov. 3rd:

From Southampton.—Mrs Becke, Mr G A Barnett, Mr and Mrs W Bell, Lieut Chambers, Capt Hutchinson, Miss Jackson, Mrs John, Mr and Mrs Mills, Mr Montgomery, Lieut Hon J Manners, Mrs Rowland, Dr and Mrs Spencer, Messrs R F Spring, J M Span, Major F C Trent, Rev D P Williams, Mrs Wingate and friend, Miss Williams, Mr and Mrs Clarke, Mrs and Miss Wingate, Miss Ferries, Mr and Mrs H John and infant, Messrs Rowe, P Vire, Shirrick, and D Willocks.
From Marseilles.—Mrs S A McIver.
From Venice.—Messrs Anderson, T Burgess, J B Braddon, Miss Beaumont, Mr J D Bell, Mr and Mrs J H Edwards, Messrs R A Fisher, Finch, C D Field, Colonel T M Graham, Mr T L Franck, Miss Franck, Mrs and Col Drever, Dr and Mrs F W Higginson, Col J Jones, Dr Keegan, Mr and Mrs Monro, Miss Alice Mackenzie, Mr J W Muir, Colonel H O'Connell and three daughters, Mr and Mrs Pellew and infant, Mr and Mrs Prinsep, Miss Prinsep, Mr F B Pears u, Mrs Pearson, Mrs Rasbotham, Miss T W Rawlins, Mr and Mrs C T Shaw, Messrs H Stobart, Fuchs, Evamloola, Douglas Mackenzie, Rahimtoola, Rev J Thorburn, Miss Carey, Miss Terry, Col Vanrennen, Messrs W Chapman, and Shekleton.
From Brindisi.—Mr and Mrs Buyers, Mr A W Chapman, Deny Ins Genl Cannon, Mr W Chapman, Mrs Chapman, Col Cochrane, Mrs H Cochrane, Mr and Mrs Fuchs, Capt W E Forbes, Messrs G Fitzgerald, E Griffiths, Ivans, Sylvourne, Macfie, W F Melhuish, J Newberg, Norworthy, Mr and Mrs Phillips, Messrs Thomas, W L Thomas, Toynbee, Major W R Tucker, Messrs Keay, Stewart, Major Collett, Messrs A Brick, Bennett, Schmer, G Steedman, and R T Wingate.
From Suez.—Mr and Mrs Hennessy, Dr Hoase, and Rev E G Andrews.

Domestic Occurrences.

BIRTH.

SUMMERS.—November, 4th, at Tardeo, the wife of Mr. J. A. SUMMERS, of a son.

MARRIAGE.

LONGBOURNE—GREIG—November 9th, at the Cathedral, Bombay, Frank Longbourne, Esq., 6th Regt., to Laura A. Greig.

DEATH.

MASSON.—November 7th, at Aberdeen, 15, Nellfield Place, Ann, the beloved wife of James Masson, Foreman H. M.'s Mint

HEWSON—November 8th, at Mount Road, Byculla, Eveylen Helena, youngest daughter of Mr. John Hewson.

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